

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, DEC. 6, 1906.

NEW SERIES VOL. VIII. NO. 49.

GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906	\$
Cash by Nov. 1, 1907	\$
Cash by Nov. 1, 1908	\$
Cash by Nov. 1, 1909	\$
Cash by Nov. 1, 1910	\$
Name	
Church	
County	
Post Office	

Yours for success,
W. T. LOWREY.

In Chester, England, if a man fails to raise his hat when a funeral is passing he is liable to fine and imprisonment.

The Argentine Republic boasts of the largest wheat field in the world. It covers a little more than 100 square miles.

The number of female shysters in London is said to be rapidly increasing. They are old women and are more grasping and merciless than men.

The Jews resent the plan of the Episcopal Convention to win them to Christianity. Rabbi Silverman bitterly opposes this plan. He thinks they are unjust when they state that there is a spread of criminality among the East Side Jews and that the only means of counteracting these influences was the conversion of the Jews to Christianity.

The theological department of Baylor University of Texas has become an institution itself, judging from Dr. B. H. Carroll's report at the late convention at Waco. A monthly outlay of \$500.00 is scarcely sufficient to meet the expense. Dr. Carroll is in the midst of a great work one for which he seems eminently fitted and is making of it a splendid success.

One thing seems pretty certain about the Catholics, whether they worship pictures and other sacred things or not, whenever one of their sons of thunder gets on a "high ball" he seems to lose all of his reverence for such trifles and disports himself amongst them very much as would a blind bull in a china shop. Witness the late iconoclastic episode in the church in Vicksburg.

It is said that 1,000 parcels are lost every day on the railways of the kingdom of Great Britain. But no such thing can be said of God's great method of transporting His valuables from these low grounds of sin and sorrow to the heavenly mansions in His eternal kingdom. "Him that cometh to me I will in no wise cast out" and "none shall be able to separate us from the love of God."

An accredited report has it that a son of Brigham Young, the notorious Mormon leader, is in the penitentiary in Walla Walla, Wash., and that polygamy is not the only crime charged up to him. No doubt heredity is in it and probably most of it, but it would be a prolonged hardship on the poor fellow if he should have to suffer the penalty of all the crimes and misdemeanors of his multi-criminal father.

It appears from the poetic story that Abu Ben Adhem was not written in the angel's book as one who "loved the Lord," but because he claimed to "love his fellow-men" it was afterwards written of him that the "love of God had blessed him more than all the rest." But how could "Ben Adhem" love his fellow-men if he did not first love God? Is not love to God the first and greatest commandment? Could Ben Adhem love his fellow-men without God and thus win God's love. All words are not sound words, even poetical words.

A vociferous clamor is going up in some quarters for cheaper sleeping car accommodations. It is even suggested that the Pullmans put on a cheaply constructed and furnished appendix to each suit of cars and make the rate about one-half or less, and thus accommodate the indigent. That would be fine and work well if it were not for one thing, and that is the penury it would develop among the "cultured wealthy." Better put the whole thing on a cheaper basis and let all fare alike.

We observe that of late many pastors in many sections of our country and several newspapers are preaching and publishing strong sermons and editorials and other articles in favor of the "supremacy of the church," the sovereignty of the church, the authority of the church and such like. Is there any special call or occasion for this? Is the stronghold of local church independence and church sovereignty, the bulwark of our Baptist Zion, being assaulted or in danger?

A covetous man ripened into a thief. He had access to the national treasury and went in to help himself. Forgetting to prop the heavy door ajar, it swung too and locked him in. In the midst of great wealth of silver and gold he perished of hunger and thirst and prolonged and intolerable agony. Could hell be a worse place and condition for the covetous, fraudulent, sordid rogue who gets his wealth by his wits by robbing all indiscriminately, even poor preachers, orphans and widows.

These words taken from the Ram's Horn strike home with a great deal of force. The voice of man is often taken for that of the Lord. Be on the alert and learn to distinguish between the two:

A man was standing in the telephone booth trying to talk, but could not make out the message. He kept saying, "I can't hear; I can't hear." The other man by and by said sharply, "If you'll shut that door you can hear." His door was not shut, so he could hear, not only the man's voice, but the street and store noises, too. Some folks have gotten their hearing badly confused because their doors have not been shut enough. Man's voice and God's voice get mixed in their ears.

Light at Evening.

When the darkness falls around us
And our hearts are sore afraid;
When we walk with weary footsteps
In the twilight's gathering shade;
When we watch the twittering swallows
Circling take their homeward flight,
And the stars shine brightly o'er us,
Lo—at evening cometh light.

When the insect is a burden
And our heads are bending low,
With the weight of many winters
Resting on their crown of snow;
When our hands forget their evening,
And we know not what is right
When we almost shrink and falter,
Then—at evening cometh light.

When life's worries all are over,
And the watchers fail their trust,
And the men once strong and stalwart
Bow them in the wayside dust;
When the long day's work is ended,
And we fear the coming night—
Then God's peace shall fall around us;
For at evening cometh light.

When the span of life is ended,
And we hear the "enter in"—
When we leave this world of sorrow,
With its burdens and its sin;
When the friends who stand around us
Softly murmur "Dear, good night!"
Shall the King of that blest country
Lead us into heaven's own light.
—Eva Cleveland.

The Springfield Republican.

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Mrs. Lou Sumrall Carter.

The tidings of this good woman's death, which occurred Saturday night, Nov. 24th, in St. Joseph's hospital, Memphis, Tenn., whither she had gone for an operation, brought a distinct shock to the people of Jackson. It was hard to realize that a life so useful had gone out from us, but the inevitable fact faced us.

She was born Jan. 30th, 1870, in Copiah county, near Crystal Springs. While still a child she was born again and gave her heart to the Savior, being baptized into the fellowship of the New Zion church by Rev. A. J. Miller. From early life she displayed those estimable traits of character which distinguished her as a Christian woman. Herself the oldest of four orphan girls, made so by the untimely death of her father, she knew the meaning of poverty but inspired by high ideals of life she pressed forward till she was graduated with distinction from Blue Mountain Female College. From her mother, who is a sister of S. G. and R. A. Cooper, she received much of the inspiration that shaped her life and it is needless to say that she obtained much help and encouragement from both of her preacher uncles.

It was on the 23rd day of July, 1895, just after the adjournment of the Baptist State Convention at Hazlehurst, that J. R. Carter and T. C. Lowrey led Misses Lou and Susie Sumrall, respectively, to the altar in a double wedding. Mutual congratulations to this happy quartette, so well matched, was the order of the day. For a little more than eleven years, these servants of God have wrought faithfully and well together, but now the circle is broken, and one must go alone. It matters little, however, as Prof. B. G. Lowrey said at the funeral, that some get home a little earlier than others. It is of little consequence at what time a Christian dies.

The manner of her going brings sadness, but the treatment was not undertaken rashly nor unadvisedly. It was only after much prayer and mature deliberation that she and her husband reached the conclusion about the matter and then the surgeon found her condition even worse than he had anticipated, indicating that her life, without the operation, even though it might have been extended a few years, would have been one of intense suffering. Before leaving home, she expressed herself as hopeful of successful treatment, but felt that she was in the hands of the Great Physician and was submissive to His will. She stood the operation well and the pneumonia complications, which were the immediate cause of her death, did not set in until the day following.

Before going she said if her death could only result in making effective in the lives of the Orphanage children the lessons she had tried to teach them, she was satisfied. God never gave her any children of her own but a family of more than one hundred will rise up and call her blessed. It is not within the power of human methods of calculation to estimate her worth to the institution where, for the past several years, she has wrought so nobly. We know, however, that while God buries the workers, He carries on the work. It is an unspeakable blessing that Bro. Carter has, just at this time, his brother, Z. Carter, and his wife associated with him in the institution.

Mrs. Carter exemplified in her life the inspired pen picture of a godly woman.

She wore the ornament of a meek and quiet spirit which, in the sight of God, is of great price. Gentle, kind, sympathetic and consecrated, her memory will linger long as sweet incense arising from the altars of love and friendship.

By kind and loving hands, all that was mortal of this useful woman was laid away to rest in the quiet city of the dead near the college buildings at Blue Mountain, which she loved so well. May the Father of Mercies and God of all comfort sustain the stricken husband, mother, brother, sisters and doubly bereaved children of the Orphanage, in this their great sorrow.

W. F. YARBOROUGH.

Notes from Hazlehurst.

Home again! And so cordial was the welcome accorded us, a real "home-coming" it was, after an absence of four months. By the mercies of God bestowed through modern surgery, we are now relieved of much former suffering, which unfitting us for service. The future is brighter, disclosing its store of health and happiness and larger usefulness. We hope soon to be engaged again in the full work of the ministry; but just now it seems that the only thing to do is to serve churches accessible to our home here, either by rail or by buggy. We look to Him, "Whose we are and Whom we serve" for guidance.

I rejoiced to be able to say that my successor here as pastor of the Hazlehurst church—Bro. Tandy, assisted by his consecrated wife—has proven himself to be the right man for the place. Not only is he a good preacher and an untiring pastor, but he is also a first-class organizer who knows how to marshal his forces and put everybody to work. The Sunday school has grown considerably; and the prayer meetings and preaching services are always interesting and well attended. Often there are accessions to the membership by experience and baptism, as well as by letter. The church has plans for a \$4,000.00 pastor's home, which will be built without unnecessary delay. Bro. T. T. Martin is to be with us next Sunday to engage in a series of meetings and we are expecting a great meeting with large results.

Recently Bro. Lowrey was here and secured pledges for more than \$2,000.00 for the college. By the way, that address of his on Christian education is the best of the kind I have ever heard. Of course he will raise the money, but a far greater work is he doing in opening the eyes of God's people and making them see.

God be thanked that we have men that can do things in establishing the kingdom—strong, robust men, able to endure toil and fighting on until success and victory are realized. Let us all, who, by physical infirmities or otherwise, have been forced to fall back toward the rear, say so! Away with the littleness and meanness of the fretful, fault-finding spirit, and the disposition, alas, too prone to envy! We have read of the soldier fallen in battle—bleeding and dying; but with eye bright, ear alert, heart rejoicing, as his comrades in arms press forward toward victory. So must it ever be with him of noble spirit and lofty motive; for he who serves for the sake of the cause, is always glad when another can serve it better than himself.

Ye men and women—steadfast, immovable, always abounding in the work of the

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Lord: From the rear we salute you and bid you God-speed.

WM. J. WILLIAMS.
Hazlehurst, Miss.

An Enjoyable Trip.

It was the privilege of the editor of the Baptist Record and wife to spend Thanksgiving day with their children, Mr. and Mrs. J. P. Tull, of Greenwood. Dr. and Mrs. A. V. Rowe were there also. After a very pleasant thanksgiving service at the Baptist church, in which the retiring pastor, Dr. W. M. Burr, Dr. A. V. Rowe and this editor participated, we had a dinner which was very much enjoyed. In the afternoon Bro. and Sister Burr and some other friends came over and an unusually pleasant afternoon was spent in social and religious intercourse. Bro. Burr preached his farewell sermon to the church on the last Sunday in November. He has not yet determined where he will locate. He is one of the best combination men for a pastorate we know of. Spending Thursday and Friday with our children, we ran over Friday evening to Winona, where we spent a pleasant night with our life-long friends, Mr. and Mrs. Rowe, and spent Saturday meeting many of our old flock. At dinner Saturday in company with Mrs. Bailey, Brothers Rowe and Ball and their wives, we sat down to a very palatable spread in the home of Bro. and Sister A. P. Trotter. Mrs. Trotter had arranged for several of the ladies to meet Mrs. Bailey at her home in the afternoon. The day was very pleasantly spent with these brethren and sisters, with whom we had labored as pastor for nearly five years. Winona is growing, and Pastor Ball is pushing matters for the erection of a new church building on a very desirable lot which has already been secured. Winona is a good town and we are much pleased that Baptist interests are keeping pace with the material and commercial advancement. Pastor Ball is looking well and seems full of hope in his work.

Saturday at 4 p.m. we boarded a north-bound train for Water Valley, where we spent last Lord's day with Pastor Low, and preached morning and evening to good congregations and as attentive to the things spoken as one ever finds. Water Valley has been well known as the home of the Jenningses. They are rapidly leaving Water Valley for other places. Not long since Captain Z. D. Jennings went home to God. A little later the wife of Bro. Hugh Jennings followed, and a month ago the noble wife and mother departed "to be with the Lord." Bro. Zack Jennings goes to Jackson to engage in a large wholesale grocery business, having as a partner Bro. B. L. Fulmer, also of Water Valley. Bro. J. L. Low is the earnest, consistent pastor. He has been here about two years, during which his labors have been greatly blessed. He has baptized 111 during his pastorate, 72 of these in one day as a result of the great Cates meeting in the summer. During this time also the old pastor's home, which was considerably distant from the church, has been sold and a new one bought within a block from the church, worth \$3,000.00. This is a large and difficult field, but a fruitful one. Bro. A. E. Jennings is still in great love with the Orphanage, and announced that on next Lord's day an offering would be made for this object. It should be said to the credit of the Water Valley church that it has the distinction

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of being the largest contributor to the Orphanage.

Pastor Low and this writer walked over the cemetery and viewed with a sense of bereavement the graves of Captain and Mrs. Jennings. These were real benefactors to the Baptists of Mississippi both in their upright lives and in their liberal gifts. Their names are inseparably connected with Mississippi College, Blue Mountain Female College and the Mississippi Baptist Orphanage. The Water Valley church has a live Sunday school under the superintendence of our good brother, A. E. Jennings, and also an active B. Y. P. U.

The Bible Doctrine of Feet Washing.

Abraham lived in a tent in Mamre. One day as he sat in his tent door, he saw three men standing by him. He ran to them and said, "Pass not...away from thy servant. Let a little water be...fetched and wash your feet, and rest yourselves under the tree, and I will fetch a morsel of bread, and comfort ye your hearts after that ye shall pass on." Gen. 18:3

If this teaches anything, it is that Abraham regarded provision for feet washing a part of entertainment. Lot, Abraham's nephew, had the same idea as Gen. 19:2 shows. Two angels came to him as he sat in the gate of Sodom. He said to them: "Turn...into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways." He was treating these angels as he thought he ought to treat men, who were traveling and had stopped to spend the night with him in response to his invitation.

Laban, another nephew of Abraham, believed as Abraham and Lot did about feet washing. Gen. 24:32. Abraham sent his oldest servant to Mesopotamia to secure a wife for his son, Isaac. When this servant arrived at the place where Laban lived, he came out and invited him into his house. "And the man came into the house; and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat."

The same custom was observed by Joseph's brothers, when they were brought into his house in Egypt. Gen. 43:24. This practice prevailed in Israel during the Judges. Judges 19:21. Jesus approved it and rebuked the neglect of it in His day Luke 7:38,44.

The Holy Spirit, through Paul, put His commendation on it by making it a qualification to the support as a widow by a church of Jesus Christ. If she have lodged strangers, if she have washed the saints' feet." 1 Tim. 5:10.

He did not say, if she has washed the saints' feet in connection with the Lord's supper; but in connection with lodging strangers.

Abigail expressed herself willing to be a servant in David's house to wash the feet of his servants. 1 Sam. 25:41.

There is not the slightest intimation in any of these passages that feet were washed as a religious ceremony.

Now please let the Holy Spirit say what He wants to say in the thirteenth chapter of John's gospel. He says, that Jesus was at supper before the feast of the Passover.

John 13:1. At the end of this supper, which was before the feast of the Passover, He gets up from supper, makes the necessary preparation, and washes His disciples' feet. Jesus washed the disciples'

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feet at the end of a supper while being entertained in a home, the commentaries to the contrary notwithstanding.

J. R. SUMNER.
Clinton, Miss.

"LEAD KINDLY LIGHT."

A Defense of One of the Sweetest and Tenderest Hymns in All the Range of Hymnology.

By N. W. P. Bowen.

I was painfully surprised at several things in your animadversions against Newman's ever famous and deathless hymn, "Lead Kindly Light" in your issue of Nov. 15th.

Some of your statements are hopelessly at variance with such facts as have been accessible to all the writers known to me who have had any occasion to write of Mr. Newman. If the writers are to be believed then "Lead Kindly Light" is a Protestant hymn and written by a Protestant. This hymn was written twelve long years before Newman joined the Catholic church. The hymn was written June 16th, 1833, and it is certain that Newman did not join the Catholic church till 1845. It is true his mind was much disturbed over ecclesiastical matters which finally culminated in his attaching himself to the Catholic church. ((Who knows but that if his attention had been directed to the "sest everywhere spoken against" that he would not have gone to the Baptists instead of the Romanists.)

It is this very fact of his groping in the gloom of ecclesiasticism that lends such pathetic sweetness to the immortal hymn. The editorial discloses the fact that the writer was manifestly unfamiliar with the hymn and could not quote it, though more than one effort was made.

The fulmination of the editor were in striking contrast to the criticisms of some eminent authorities on hymnology. Hezekiah Butterworth pronounces this to be "the sweetest and most trustful of modern hymns". Says Nicholas Smith: "Christians of all denominations and of every grade of culture feel its charm and find in it a language for some of the deepest yearnings of the soul."

Says Allan Sutherland: "The hymn books do not contain a more exquisite lyric. As a prayer for a troubled soul for guidance it ranks with the most deservedly famous church songs in the English language."

William E. Gladstone was once asked to give the names of the songs that he was fondest of. His answer, after a moment's thought, was, "Lead Kindly Light and Rock of Ages".

"I know no song, ancient or modern," says Dr. L. A. Banks, "that with such combined tenderness, pathos and faith tells the story of the Christian pilgrim who walks by faith and not by sight."

I need not remind you that the hymn was a favorite with President McKinley, one of the godliest rulers who ever held the reins of government. The editor does Cardinal Newman great injustice in supposing that he refers to the Catholic church in his petition to the "Kindly Light."

If the editor will read say the first nine verses of the first chapter of John he will find that individual speaking of a Light, the Light, etc., and we have no difficulty in determining to whom he refers. No matter what views Newman may have come to

hold concerning the Catholic church, it is certain that when that hymn was written that "Kindly Light" to him was none other than "Jesus the Light of the world."

But suppose the great hymn had been written by a Catholic—that Newman was a Catholic at the time of its writing (which is not a fact, as I have said), shall I repudiate a good thing simply because it emanates from a Catholic? Shall I eliminate from my hymnology "Nearer my God to Thee" simply because it was composed by a Unitarian?

I beg the editor's pardon if I seem somewhat ardent in my defense of this great hymn. It is hard to write calmly after reading so harsh and unjust a criticism of a hymn so tender, so pathetic and so trustful that it has appealed to perplexed hearts around the globe and given a holy confidence to the wavering to the very outposts of the earth.

R. F. D. No. 2, Nov. 20, 1906.

Mt. Olive.

I write to ask you to visit me at 1314 Fifteenth avenue, Meridian, instead of at Mt. Olive. I closed my work here today and expect to move to Meridian this week, where I will give all my time to one church and be at home with my family.

I am leaving an excellent field here of three churches, in three counties, belonging to three associations, two of which work with the convention and one of the best with the general association.

The Lord has greatly blessed my work the past two years.

Our Sunday schools are doing well; we have had good protracted meetings, with quite a good increase in membership, and a very large increase in missions and other contributions.

This has been a "red letter" day with Mt. Olive Baptists. The weather is fine, the congregations were very large and the spiritual atmosphere good. We have just added four Sunday school rooms to our church building and this morning we had a Sunday school rally and dedication service. The 11 o'clock hour was given to this idea, in which there were songs, recitations, an excellent paper by Miss Goodwin of Coffeeville, an address by Bro. J. E. Byrd and a talk by the pastor—closing with a collection and the dedicatory prayer. The 11 o'clock hour was given to this idea, in which there were songs, recitations, an excellent paper by Miss Goodwin of Coffeeville, an address by Bro. J. E. Byrd and a talk by the pastor—closing with a collection and the dedicatory prayer. The 11 o'clock hour was given to this idea, in which there were songs, recitations, an excellent paper by Miss Goodwin of Coffeeville, an address by Bro. J. E. Byrd and a talk by the pastor—closing with a collection and the dedicatory prayer.

Enclosed please find the excellent paper read by Miss Goodwin, one of our public school teachers. Some of us desire that it be published in the Record that it may have, as it merits, a larger hearing.

L. A. HAILEY.

Monteagle Dots.

Monteagle, the great Southern Chautauqua of the South, is destined to become the most popular health resort for the Southern States, as well as the place where you meet representatives of the best element of consecrated, practical and useful men and women and form acquaintances that will be beneficial to you and last through the journey of life.

E. R. CARLOSS.

Dec. 6, 1906.

The Baptist Record.

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T. J. BAILEY, EDITOR AND MANAGER.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid up before ordering paper stopped.

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Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

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On Nov. 9th, Rev. J. E. Barnett lost his house and all its contents by fire.

Bro. G. W. Riley will divide his time between Edwards and the South Jackson mission work, with residence at Jackson.

Ambrose L. Thomas, who died in Chicago, Ill., Nov. 10, 1906, and who was born at Thomaston, Me., Jan. 10, 1851, was a member of the advertising firm of Lord & Thomas, of Chicago.

The correspondents of Rev. I. A. Hailey, formerly of Mt. Olive, will address him in the future at 1314 Fifteenth avenue, Meridian, Miss. He is now pastor of the Fifteenth Avenue Baptist church, Meridian, Miss.

Clarksville, Miss., Dec. 3, 1906.

Dear Brother Bailey:

Mrs. C. H. Mize, wife of Brother C. H. Mize of Sumner, Miss., died on Nov. 24th after a long and severe illness.

Revs. W. A. Borum and W. A. McComb, the two brethren elected at our last Board meeting to serve as State Evangelists, have finally declined to accept the responsible position.

They are very suitable men for the work contemplated, but do not see their way to accept. This is a disappointment both to the Board and the brethren.

Brethren McComb and Borum for Our State Evangelists.

The selection of these brethren for State Evangelists displayed excellent judgment on the part of our Board and will meet with the hearty approval of all our people, and we earnestly hope that it may please God to put it into their hearts to accept the work for which He has so richly endowed them. How do we know but that they have "come to the kingdom for such a time as this."

The writer is personally acquainted with

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Brother McComb, and having had him in a meeting and his guest in his home for a number of days, can unhesitatingly endorse him in every respect. As a Christian—he is humble and meek, and kind and gentle, and amiable and social, a delightful guest in the home. As a preacher he is spiritual and prayerful and earnest and sound. A man of great faith, he believes God and relies upon His promises. His personal magnetism in a meeting is wonderful, indeed I have thought that his personal magnetism would be just a little dangerous in a meeting if it were not dominated by the spirit of God. He is one of the Lord's anointed soul winners, whose work stands as a monument of his marvelous success in the work of evangelism.

Take him all in all he is just the kind of an evangelist we need.

It has not been my good fortune to be personally associated with Brother Borum, my first acquaintance with him was during the session of our Convention at Hattiesburg. You know there are some men who upon first acquaintance impress you most favorably and the impression is so deeply imbedded in the mind and heart that it remains with you. Such was the impression made upon me by Brother Borum. The speech I heard him deliver was a gem for its fine sense, scriptural soundness, intense spirituality, and elegant delivery. His personal appearance was graceful and dignified and it seemed to me that he possessed in marked degree those elements that make "a good minister of Jesus Christ." His work has developed the gift of the evangelist in such great degree that our eyes turn to him as one of God's "chosen vessels to bear His name to the gentiles."

In conclusion—There I found in both these brethren what was so prominent and influential in the life and preaching of the great Spurgeon of blessed memory, to-wit:

Love. A gentleman, heard the great London preacher and when asked by a friend how he was impressed by the preacher, replied—"He impressed me that he loved me." This poor sin-cursed and sorrowing world is hungering for loving sympathy, and the preacher must be like his blessed Lord whose loving kindness and tender sympathy drew the people, the common people to him who heard him gladly." The evangelist whose heart is full of love and tender sympathy will draw all classes to the loving Jesus, and this I am sure of our beloved McComb and Borum.

If these brethren should enter the work let prayer be made for them by our people all over the State—God bless them.

O. D. BOWEN,
Hindsboro, Miss.

Hattiesburg.

Rev. D. C. Rawls, who lives in Hattiesburg, might be secured for one or two Sundays for next year by some church or churches convenient. I have had the pleasure of hearing Bro. Rawls preach and in every case I was profited. If you desire him attend to the matter of writing to him right away or you may miss getting him.

The Columbia Street Church has called Bro. J. N. McMillin, but he has not yet indicated what his answer will be. He was the well beloved pastor of the First church here and my immediate predecessor. He is a splendid pastor and preacher—a

good combination. Bro. L. A. Moore is supplying the church at present. It does not seem to be such an easy matter for a church to secure him as pastor. Two churches have called him in the last ten days, but he has not seen his way to accept either of them. He preached the sermon at our Union Thanksgiving service here and pleased a crowded house. He is one of the finest available young preachers we have. In addition, he is modest and spiritual and has good common sense—a thing much needed by preachers.

The report of our church to the Lebanon Association showed 127 additions for the year, 50 of them by baptism; State Missions \$405, Home Missions \$451, Foreign Missions \$54, making \$1,710 for missions.

Bro. A. L. O'Bryant comes to Hattiesburg with the new year to give half his time to our Irene Chapel mission and the other half to Purvis, where he has been the loved pastor for this year. We expect much of our young brother in his work here. He is capable and desirous of bringing things to pass for the Lord.

When he secures a suitable church house—a thing much needed—he will have the most promising missionary field I know of anywhere. The South Mississippi College is there and the tide of population is turning in that direction. The church will have a territory of its own. We can safely calculate that the city will continue to grow in that direction. In five years from the time a good house is secured I expect to see a church of 500 members there.

A splendid lot is secured, the house, the field calls for, is not going to be built without some tremendous hard work.

We had five additions to the First church Sunday, four by letter, one for baptism.

I. P. TROTTER.

Hattiesburg, Nov. 30.

Fire and Tornado.

Why is it that church and school property is not protected by fire and tornado insurance? An individual has the right to go unprotected if he wants to take the risk, but with public buildings I hold there exists no such right. If the public erects a building and the owners will not keep it protected by insurance, in the event of loss they have no right to appeal to the public to rebuild. There may be some difficulty in securing fire insurance in the country, but none in getting tornado insurance, regardless of location, at very low rates, to-wit: .25, .50, .75 for one, three and five years. Stop and think of the thousands of dollars that would have been saved to the Baptists of Mississippi if the churches in the storm-swept districts of this year alone had been protected by tornado policies. Churches with steeples, rate .50, \$1.00, \$1.50. We must help those who have suffered in the past, but for the future protect yourselves. The companies will pay your losses promptly, and it will save you from the humiliation of asking help.

J. P. BROWN.

Chronicles.

L. A. D.

At the risk of repeating things, I will state some facts about East Mississippi. My first visit thereto was in 1844, being a trip on horseback, leading another back to its owner. The route was through Greensborough, then the county seat of

old Choctaw; Louisville, present capital of Winston county, and then village of Moshulaville, to a little place on Noxubee river, called Brooklyn. A few miles further southward was the town of Wahala, on the creek of that name. In the Baptist church there, if I mistake not, a discussion had just closed between S. S. Lattimore, one of our ablest debaters, and a Mr. Newton, Presbyterian.

In 1847 I came over a different route, starting from Richland, Holmes county, via Kosciusko and Alanson Nash's to New Prospect; where later I attended a camp-meeting—Baptist. Among the ministers present were Bro. John Micou, W. M. Farrar, W. H. Head, J. B. McLeland and W. Carey Crane, Dr. R. D. Brown, S. T. Potts, Jno. Kennedy, S. F. Miller and others had tents—generally quite full. A protracted meeting, held in Macon, conducted by Bro. S. S. Lattimore, resulted in large admissions to the church there, 47 of whom were baptized in the Noxubee river—in 25 minutes.

I was hospitably entertained by Bro. Joe May, Mashulaville; David Buck, Macon;

Daniel Deupree, Deerbrook; J. A. Daily, Cross Roads; Peter Crawford, Wm. Manning and others. While at Columbus my home was at Dr. A. N. Jones, where I found Pastor C. S. McCloud. The Columbus Association met at Mahew Prairie church. Bro. John T. Freeman made his first appearance in public there, as a Baptist. Bro. Andrew McGowan was pastor, I think; he lost his mind soon after, from affliction, and committed suicide while away from home. Among the preachers there were Bro. J. C. Keeney, agent Domestic Mission Board; Bro. W. M. Farrar, agent Foreign Mission Board; Bro. Nelson Sansing and Bro. T. P. Montgomery.

The year following I was at the Choctaw Association again. It met at Salem church, Lauderdale county; then described as at Alamutchie, Old Town—now, as near Keewanee station. Old Bro. Wiggins' home was nearest the church, and was of course crowded: the place in later years belonged to Dr. J. P. Welsh. Chief among the attendants were Ministers S. S. Lattimore, Michael Ross, Jno. Micou, W. P. Carter and Basil Manley, Jr. A notable discussion was: the propriety of retaining Masons in church fellowship. Some years afterwards the leaders of the opposition joined the fraternity.

Great changes have taken place in this part of the country since then. At that date there were no Baptist Sunday schools and none, I think, till after the war of the States. As late as 1854, what is now called the First Baptist church of Meridian, decided it inexpedient to start a school, and it did not until May, 1865. Now, only four churches of the Lauderdale Association are reported without schools, and eight are kept up by the seven white churches of Meridian. The seven colored churches also have schools. East Mississippi is not only coming to the front; it may be said to be there already, and the Baptists are generally in the lead.

Pass on the praise. Selected.

Immigration truly means obligation. Would that we could all realize this fact.

"Recall some small city or town with which you are familiar, of about 10,000 inhabitants, say Portsmouth, New Hampshire, where the treaty of peace between

Japan and Russia was agreed upon; or Saratoga Springs, N. Y., or Vincennes, Ind.; or Ottawa, Ill.; or Sioux Falls, S. D.; or Lawrence, Kans. Settle one hundred towns of this size with immigrants, mostly

of the peasant class, with their un-American languages, customs, religion, dress and ideas, and you would locate merely those

who came from Europe and Asia in the year ending June 30, 1905. Those who came from other parts of the world would

make two and a half towns more, or a city the size of Poughkeepsie in New York,

seat of Vassar College, or Burlington in Iowa, of about 25,000 each."—Howard B. Grose, in "Aliens or Americans?"

Needs of the Church.

The need of the church is the vital power. Our need is not more machinery, but the power to move what we have. We have the talent and everything necessary. We have a theoretical belief in the Bible as the Word of God, but to believe in a God and to believe God are different things.

Texas Notes

I promised to write you about Texas Baptist affairs. At their recent State Convention our own Mississippi J. B. Gambrell, the Texas Secretary of Missions, made the greatest report Texas Baptists ever heard, reporting over \$100,000.00 for missions. I am told that the scene following the reading of the report beggars description. Shouting and singing and weeping, the vast throng surged toward the great and good man of God, the secretary of missions, and some actually feared for his life as the great crowd thronged him, many impulsively embracing him.

Then the great young Baptist Theological Seminary at Waco is making giant strides. They have a strong faculty and a splendid course of study, and that the Baptists of the Southwest appreciate this young seminary is shown that they have, I am informed, one hundred and seventy-five young preachers in attendance.

In closing let me tell Mississippi Baptists that next summer at the Blue Mountain Bible-Evangelistic Conference from June 24th to July 4th, they will, God willing, have the rare privilege of hearing the great president of this new theological seminary, B. H. Carroll, and the great secretary of missions, J. B. Gambrell, and T. T. Eaton of Kentucky. What a Bible Conference these two ex-Mississippians, Carroll and Gambrell and the great Kentuckian would, alone, make! But there will, God willing, be nine other noble men of God on the program, among them Prof. E. C. Dargan of the Southern Baptist Theological Seminary, and W. W. Hamilton, the general evangelist of the Home Mission Board.

Hamilton and his assistant, the noble, powerful preacher-singer, W. D. Wakefield, are here in this campaign. I firmly believe that these men are given from God to Southern Baptists for this great work.

God's blessings on you, Bro. Bailey, and upon our noble Mississippi Baptists.

T. T. MARTIN.

Bogue Chitto.

During the first of the month it was my privilege to assist Bro. Farr in a meeting of eight days at Bogue Chitto. It was delightful to labor with this energetic pastor and his noble people, because they are on fire with earnestness and zeal for the Lord's business. Of course we found God ready to honor every effort put forth to glorify His name.

But allow me to at least express myself about their new church building. It is indeed an elegant structure, having been erected at a cost of above \$5,000. The building is modern in its plan. It therefore provides for the Sunday school four rooms additional to the large auditorium. The pews, the windows and the carpet add much beauty and show splendid taste. Indeed they have wrought well for God and He is blessing them abundantly.

May God bless all our churches in every righteous endeavor.

Very truly,
T. L. HOLCOMB,
Louisville, Ky., Nov. 28, 1906.

The Record.

The Record—it comes with a message Full of brightness for homes and for hearts.
And ever with gladness we welcome The lessons of truth it imparts.

"Soul sunshine" we glean from its pages; And word paintings—the purest are there.

The choicest of flowers are gathered From the thought of gardens sunny and fair.

The Record—ah, highly we prize it, It stands for the true and the right, To the souls that are groping in shadows, It shows them Faith's beautiful light.

It points to the pathway of duty That leads to the temple of prayer. It warns of the tempter that's waiting To gather souls into his snare.

To the heights of the ideal it leads us, Where is echoed the sweet, plaintive plea.

Of the Christ that has called through the ages:

"Thou great world, O, come unto me."

The Record—it comes with a message Full of brightness for homes and for hearts,
And ever with gladness we welcome The lessons of truth it imparts.

ADA CHRISTINE LIGHTSEY.

Freedom and Responsibility.

Next to absolute sin the greatest source of weakness in the Christian church is the general feeling that the agency of man in advancing the Kingdom of God is not really necessary; that God could bring the world to Himself without aid from man and that the part that man plays in the work of the Kingdom is supernumerary and hardly required; but an activity that has been given to man for his own good apart from the omnipotent power of God, who could bring about everything He desires by Himself alone.

In an abstract sense there is a truth in this. But applied to the nature of things as existing in this world it is wholly an error. Philosophically and morally freedom is inseparable from responsibility. God has made living beings without moral responsibility, but they are also without freedom of moral action. We call them mere animals. But man we claim is endowed with freedom of choice and action, and we recognize the fact that he is morally responsible for his acts. If a man commits murder or theft we hold him responsible for it. Where we fail in applying the twin and inseparable principles of freedom and responsibility is in not fully and practically recognizing that man is not only accountable for what he does, but of necessity and in the same measure he is accountable for what he can do and does not do. The compilers of the ritual of the Protestant Episcopal Church had this in mind when in "The General Confession" they make the worshipper to say, "We have left undone those things which we ought to have done; and we have done those things which we ought not to have done."

We note that Rev. A. T. Camp goes from Columbus, Miss., to Northport, Ala., having accepted the care of that church.

Bro. Bryan Simmons leaves Columbia to accept a pastorate composed of Brandon, Belahatchie and a large country church, with residence at Brandon.

necessarily follows that this freedom, which makes a man a being of moral accountability, has the same moral aspect whichever way the choice may be made. That is to say; the same moral quality which causes the choice of right to be designated as good and the choice of wrong to be evil also makes the refusal to do a wrong act to be good and the refusal to do a right act to be evil. It is not commonly acknowledged that these two refusals are of equal moral weight, but it is impossible to escape the logical conclusion that they are. Those who plume themselves on their strength of character in resisting a temptation to do an evil act, usually fail to see that the neglect of an opportunity to perform a good act implies the same moral obliquity as the commission of an overt sin. But the two are morally the same.

This conclusion is based in the very nature of freedom. In endowing man with freedom of choice God became, within the sphere of man, self-limited. The faculty of freedom makes man a responsible cause in God's world, and two responsible causes cannot act in regard to the same matter. Therefore where man is free God has limited His action. This does not impair God's omnipotence, since, as Rev. Nathan R. Wood has shown in the last chapter of "The Witness of Sin," the ability to create a being endowed with freedom of choice is the highest possible proof of the omnipotence. But within the sphere in which man has freedom, that is in his personal choice, it does imply a self-limitation, a kenosis, analogous to that chosen by the Son of God in His earthly career for the salvation of men. So that within this sphere of human action a man is what he makes himself; and in a large sense the world will be what man makes it.

It was by man's free action that evil began in the world. It is by man's free action that moral evil continues in the world. It is by man's free action that evil can be ended and banished from the world. Preachers often tell us that God can save the world only through His people. But perhaps they, and certainly their hearers, do not recognize how entirely and necessarily true this is. By the bestowal of freedom and responsibility on man God establishes an order of things in which mankind as a whole will not and cannot be morally saved except by men.

The participation of Christians therefore, in the work of salvation is not a matter of little importance. It is a necessity; and to refuse to engage in Christian activities is, so far as the influence of any one Christian can go, to condemn the world to continue in sin. Charles Haddon Spurgeon spoke truly when he said in regard to foreign missions, "It is not a question of whether the heathen will be saved without the Gospel. It is a question of whether we shall be saved if we do not send them the Gospel." So in regard to all Christian work. Activity in the work of the church, in the work of salvation, is for every Christian not only a duty but a necessity. Of every Christian it is true: Without you the world will not be saved.—Watchman.

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THE BOOKBRO E

Dec. 6, 1906.

THE HOME.

Rosetta Pope's School.

By Emma C. Dowd.

"What are you doing?"
It was Rosetta's uncle who asked the question.

Rosetta looked up with a little laugh.

"I am playing school," she said.

Uncle Leonard came near and gazed at her row of pupils, first in wonder, then with an amused smile.

"You have some very famous scholars," he observed.

A dozen or more "Author" cards were ranged on chairs before her, and each card pictured the face of a man or a woman prominent in literature.

"Is Tennyson at the head or the foot of the class?" he inquired, his eyes twinkling.

"Oh, at the head!" Rosetta answered. "I don't know what other people think, but I rank them just as I like them, and then if they don't recite well then they have to go down."

"Pray what do they recite?" her uncle asked. "Spelling and geography?"

"Of course not! They recite from their own works—here are the lessons!" and she laid her hand on a big pile of books at her right.

"Do you admit visitors?"

"Oh, yes, sir! Mama often comes in. That's the visitor's seat," pointing to a great armchair.

So from the other side of the room Uncle Leonard watched the small teacher and her renowned scholars.

"Lord Tennyson will please recite his New-year's poem, beginning:

"John Gilpin was a citizen
Of credit and renown;
A — —"

Silently she puckered her forehead, and then said, in a voice supposed to be stern:

"Mr. Cowper, you may go to the foot!" adding to her uncle, "I never can remember that but I like it."

"Well done!" praised her uncle.

"Thank you," said Rosetta, blushing.

"Oh, whenever I get lonesome I guess I'd rather have you talk to me now," and with one sweep of the hand she gathered her famous pupils into a pack, and tossed it on the table.

"Tell me about Cousin Maud, please!" she coaxed.

"One thing about her is that she is lonely most of the time, and we live so far from neighbors. I think I'll buy a set of Authors' on my way home, and tell her about this school of yours."

Then she turned to her uncle with a smile. "I can't understand much of his," she explained; "but seeing our names are the same, I thought I'd have to put him in somewhere, and

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Baptist Sunday School Board = = = Nashville, Tennessee

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Stomach, womb—in fact all Internal or External

organs or tissues—cured without drugs or poisons.

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Dec. 6, 1906.

Deaths.

J. W. Chapman
Bro. J. W. Chapman was born in Rankin County Miss. Jan. 5, 1833.

Married to Miss Mary Ann Dear of Rankin County Feb. 16, 1854. Four daughters were born to this union. His wife died Jan. 12, 1865. He married second time to Miss Malissa J. Damper of Simpson county Oct. 4, 1865. Six children, two daughters and four sons, were born to this union.

Bro. Chapman died Nov. 11, 1906, near Hebron Lawrence County Miss.

He had long been a member of the Baptist church at Hebron and had lived a consistent Christian.

Weep not loved ones; but rather rejoice that his name was written in heaven.

R. DRUMMOND

Jackson Wills.

Near Gladning, Miss. Nov. 19 1906. Jackson Wills, aged 98 or 99 years.

Bro. Wills remembered the battle of New Orleans in 1815, being some six or seven years old at that time.

He remembered hearing his father, who was in the battle, tell about the great engagement. For many years he was a member of East Fork church, and often expressed a willingness to depart.

Funeral services were conducted by Bro. R. Banam, a special friend.

T. C. S.

In Memory of Wash Polk.

On Nov. 11th the Lord saw fit to call home Uncle Wash Polk, after a sojourn of about 16 years here below. He leaves a wife and 12 children to mourn his loss.

Truly a good man has gone to his reward.

He was attentive to his church duties, ever ready to lend a helping hand to every good cause. He died triumphant in the faith, believing the promise of God. "Whosoever cometh to me, him in no wise will I cast off." May the blessings of God rest on the stricken family.

His pastor,

J. A. BUCKLEY.
Prentiss, Miss., Dec. 2, 1906.

Cameron-Young.

Nov. 22 at the home of the bride's father, in Martin, Mr. D. P. Cameron of Anguilla, Miss., and Miss Effie Young were married by the father of the bride.

S. R. YOUNG.

Did Gook Work.

"I used 4 boxes of Tetterine, for Tetter on my feet, of 12 years standing. My nails were thick and rotten; since using Tetterine they are growing out new and healthy. Please send me two more boxes to use in case I should have any more trouble." — Mrs. Miller, Bradfords, S. C. Tetterine is the best known remedy for any kind of skin disease. Get from your druggist and send \$5.00 for a box to J. T. Shaptrine Mfr., Savannah, Ga.

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We want every man and woman in the United States to know what we are doing. — We are curing Cancer, Tumors and Chronic Sores without the use of the knife or X-Ray, and are endorsed by the Senate and Legislature of Virginia.

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NOTICE.

A Graduate of the Conservatory of Music at Cincinnati and a Teacher of 8 years experience with the highest testimonial, desires a place in a female College of Private Family. Address, I. E. Underwood, Terri Miss. stating salary.

Special Offers In Meridian Female College

Only \$100.00 will pay board, washing and tuition for a few girls balance of session. Only \$65.00 for tuition and board in Club Home till places are filled. A few more can get work to help on expenses. Apply at once.

J. W. BEESON, Meridian, Miss.

Beware of Imitators.

The Combination Oil Cure for Cancer and Tumor has its imitators. The Original cure may be had of the Originator. — Dr. D. M. Bye, 318 N. Illinois St., Indianapolis, Ind. Free books upon request.

The following account of mission work on the Island of Porto Rico, taken from the Religious Herald, it is hoped will be of interest to the readers of Woman's Page:

A Vision Realized.

About five years ago the writer sent a certain letter to one of the Baptist weeklies, telling something of mission work in Porto Rico, and particularly of the work in Adjuntas, a mountain town of the island.

In this letter she described the plain, dimly lighted mission hall, and then told one of her visions of the future. This vision has now become a reality; for, on the corner overlooking the bright, little plaza of Adjuntas there is a solidly-built, attractive chapel, on the site of the worm-eaten frame house where the church has worshipped for two or three years.

The chapel is of brick, stuccoed and colored gray, and there is a symmetry and proportion about the building that make it the prettiest of the smaller churches belonging to the island Baptists. Inside it is "clean and tidy, with comfortable seats, and brightly lighted," as was seen in the vision; while the church was still worshipping in the cold, fish-scented old warehouse. There is a pulpit desk and "a shaded lamp" for the minister, and there are plenty of chairs for the people who come to hear the Word preached and for those who will come.

This church was provided by the American Baptist Home Mission Society, and Mr. A. B. Rudd, with his careful oversight and attention to details attended to its erection last sum-

mer. One member of the Adjuntas church never saw the completed new chapel, though consumed with desire for a view of it just once before she should go away. This child was baptized a few weeks before the building was finished—a dear, little girl about thirteen years old named Paula. She was quite

(Continued on page 16)

Forgeting to Thank Mother.

Of course you boys and girls are not the kind who forget to say, "thank you," when any one does you a favor. When you were very small, before you could so much as talk plainly father and mother taught you these two little words, and ever since you have been careful about using them at the right time.

There are a good many people who are careful to say "thank you" when some one passes them the bread or dinner, or lends a book to read, but who receive other and greater kindnesses without saying a word.

"Where are my gloves?" cries Jack, as he is about to start to school some cold morning. "Oh, dear! I wish other folks would let my gloves alone!"

"Here they are, Jack," mamma says quickly, as the sound of the impatient voice comes to her ears. "I put them away for you when you left them lying about."

And perhaps Jack says, "Oh!" and perhaps he says nothing at all. It is not likely that he says nothing at all. It is not likely that he says "thank you." We fear his mother is used to it however. Most mothers are.

How many boys and girls think of saying "thank you" for the hours mother spends mending their torn clothes, or for her care of them when they are sick.

or for any of the little sacrifices she is making all the time? If they want any help on their lesson mother gives it, and so it is all the day long. Let us appreciate these blessings while they are ours and express our gratitude for all kindnesses shown us.—Ex.

Carolina Immigration.

Trouble is brewing for the South Carolina immigration authorities, who were recently instrumental in bringing in a ship load of Europeans to the port of Charleston. The United States Immigration Bureau has received complaints alleging that these aliens were brought to this country in violation of the contract labor law. The solicitor of the Department of Commerce and Labor has been instructed to make an investigation.

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—Ex.

A Short Talk To Mothers.

The health of your family is your first concern.

How to promote it your greatest care.

Grown people, and children too, to be well require, that—

The Liver should do its duty.

The Kidneys perform their part.

The Blood must keep pure in a healthy condition.

If any of these conditions are wanting, disarrangement of the balance follows and the general health is undermined.

DR. THATCHER'S LIVER AND BLOOD SYRUP insures a healthy body, because it goes to the origin of the disease, curing that and making the other evils possible. The formula on every bottle will convince you that it is the most logical and reliable remedy for diseases of the Liver and Kidneys ever placed upon the market. Your dealer sells it in \$6c and \$1.00 bottles. You can get a sample free by writing us.

Thacher Medicine Co. Chattanooga, Tenn.



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ALL THE COMMERCIAL BRANCHES INCLUDING TELEGRAPH AND TELETYPE, CREDIT, CASHIERING, CREDIT, BANKING, INSURANCE, ETC.
LESSONS IN BOOKKEEPING, GENERAL BUSINESS, SECRETARIAL POSITION, AND JOURNALS FREE.
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Dec. 6, 1906.

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Cottolene

Shortens your food—
Lengthens your life

Cottolene is a cleanly, wholesome product. It is made from cotton seed oil, in a thoroughly modern and hygienic manner, and is just as pure as olive oil. It, moreover, makes palatable, digestible, healthful food which will agree with the most delicate stomach. Lard food on the contrary, is indigestible, and will cause trouble if its use is persisted in.

Cottolene is endorsed by

COTTOLENE was granted a GRAND PRIZE (highest possible award) over all other cooking fats at the recent Louisiana Purchase Exposition; and food cooked with COTTOLENE another GRAND PRIZE.

"Home Helps" a book of 300 Choice recipes, edited by Mrs. Rorer, is yours for a 2 cent stamp, if you address The N. K. Fairbank Company, Chicago.

A NEW FEATURE—The patent air-tight top on this fat is for the purpose of keeping COTTOLENE clean, fresh and wholesome; it also prevents it from absorbing all disagreeable odors of the grocery, such as fish, oil, etc.



Nature's Gift from the Sunny South.

JUST SEND ME ONE DOLLAR

and I will ship C. O. D. to any railroad station in the U. S. this fine Willow Bark Fat. Anyone can say they have the best ranking in the world, but I will furnish the evidence and leave the verdict to you. After you have tried this range, if you are satisfied in every way, pay Agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids 12" wide, over 15-lb. reservoir; large warming closet; top-cooking surface, 2x34ins. Gutter side and rear you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

WM. G. WILLARD
No. 62 WILLARD BLDG.
320 CHESTNUT STREET
ST. LOUIS, MO.

"Southern" Wood Fiber Plaster.

"THE WONDERFUL WALL PLASTER."

Are you going to build? If so, be sure to have your wall plastered with "SOUTHERN" WOOD FIBER PLASTER. Read what Dr. John L. Johnson, son of Clinton, Miss., has to say about it:

Clinton, Miss., Jan. 20, 1906.

I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it and think the manufacturers have rightly called it "WONDERFUL."

(Signed). JOHN L. JOHNSON.
For prices, address

"SOUTHERN" WOOD FIBER PLASTER CO.

Jackson, Miss.

Dec. 6, 1906.

The Cost of a Boy.

Written by a Boy.

I read the other day that it costs nearly a thousand pounds to bring up a London boy and educate him and dress him well. I said to myself: "That is because everything in the city has to be bought and living is high." But I began to study the thing and I found that even a country boy costs his parents a good deal.

When you count what a boy eats and what he wears and the school books he must have, the doctor's bills which have to be paid when he gets the measles or the scarlet fever he will cost his folks at home at least a hundred dollars a year. If a boy is given to breaking things, kicking the toes out of his boots, and so on, he costs more than that; so by the time I am twenty-one and old enough to do for myself, I shall have cost father more than two thousand dollars.

Mother cooked my food and made my clothes and patched them, washed and ironed for me, took care of me when I was a little fellow and whenever I was sick, and she never charged anything for that. If she were dead and father had to pay for all that, it would cost another hundred dollars a year more, and that two thousand dollars' worth of work mother will have done for me by the time I am a man.

Mother cooked my food and made my clothes and patched them, washed and ironed for me, took care of me when I was a little fellow and whenever I was sick, and she never charged anything for that. If she were dead and father had to pay for all that, it would cost another hundred dollars a year more, and that two thousand dollars' worth of work mother will have done for me by the time I am a man.

Four thousand dollars for a boy! What do you think of that? These are hard times. When parents put four thousand dollars into a boy, what have they a right to expect from him? Is it fair for him to play ball, go swimming or hang round town all the time, when maybe his father's potatoes are not dug nor the wood brought in for his mother? Is it fair for him to disappoint them by swearing and drinking? Is it fair to forget his parents when he has left home and neglect even to write them letters, or to think of their comfort or happiness?

I remember a bright young man's saying: "Some of our parents have put about all the property they have into us boys and girls. If we make whisky decanters of ourselves they will be poor, indeed; but if we make good citizens and substantial men and women, they will feel as though they had good pay for bringing us up."

Boys, what are you worth to your parents? Children's Friend

What Christianity is Worth.

Did you ever seriously ask yourself what Christianity is worth to you—to you, personally, whether you have openly numbered yourself among its followers or not? What is it worth to you to have been born in a



DR. J. W. BLOSSER,
Who sends by mail a free trial package of his Catarrh Cure, to applicants.

It will cost you only a postal card (or two cent stamp) to get a liberal free trial package of this wonderful remedy. He will pay for everything, delivery charges and all. No offer could be more liberal than this, but he has such confidence in the remedy that he is willing to submit it to an actual test.

If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped-up feeling, headache, head noises, deafness, asthma, bronchitis or weak lungs, write at once for a trial treatment, then you will soon know its effect for yourself. The full treatment is not expensive. A regular package containing enough to last one whole month is sent by mail for \$1.00.

A postal card with your name and address, sent to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., will bring you the free treatment and an interesting booklet about catarrh.

land like this, with the education, the freedom, the hopes, the outlook which only that one thing has made possible! What has it been worth to you to be trained in a home where honor, integrity, and a stainless name are counted above purchase? What have the teachings, the restraints, the sanctions of Christianity been worth to you in the formation of character, in the ideals of life it has given you, in the hopes which dimly, or clearly reach to earth's boundary and beyond? What would you take in exchange for all these things, if by the barter every vestige of their influence must pass out of your life, your history, and your soul?

It is well for every one to take account of stock occasionally, and some quiet day, when you are counting up your possessions, ask yourself these questions, and see what answer they will bring. Then, when you have honestly set your value upon them, hold to it in word and deed. If the church stands for the things you approve, support it; if there is a Word of God, consult it; if Christ is indeed the Lord, give Him your allegiance, and let no carping voices sway you. — Wellspring.

Deaths.

J. W. Chapman
Bro. J. W. Chapman was born in Rankin County Miss. Jan. 5, 1833.

Married to Miss Mary Ann Dear of Rankin County Feb. 16, 1854. Four daughters were born to this union. His wife died Jan. 12, 1865. He married second time to Miss Malissa J. Damper of Simpson county Oct. 4, 1865. six children, two daughters and four sons, were born to this union.

Bro. Chapman died Nov. 11, 1906, near Hebron Lawrence County Miss. He had long been a member of the Baptist church at Hebron and had lived a consistent Christian.

Weep not loved ones; but rather rejoice that his name was written in heaven.

R. DRUMMOND

Jackson Wills.

Near Glading, Miss. Nov. 19 1906. Jackson Wills, aged 98 or 99 years.

Bro. Wills remembered the battle of New Orleans in 1815, being some six or seven years old at that time.

He remembered hearing his father who was in the battle, tell about the great engagement. For many years he was a member of East Fork church, and often expressed a willingness to depart.

Funeral services were conducted by Bro. J. K. Baham, a special friend.

T. C. S.

In Memory of Wash Polk.

On Nov. 11th the Lord saw fit to call home Uncle Wash Polk, after a sojourn of about 76 years here below. He leaves a wife and 12 children to mourn his loss.

Truly a good man has gone to his reward.

He was attentive to his church duties, ever ready to lend a helping hand to every good cause. He died triumphant in the faith, believing the promise of God. "Whosoever cometh to me, him in no wise will I cast off." May the blessings of God rest on the stricken family.

His pastor,
J. A. BUCKLEY.

Prairieville, Miss., Dec. 2, 1906.

Cameron-Young.

Nov. 22 at the home of the bride's father, in Martir, Mr. D. P. Cameron of Anguilla, Miss., and Miss Effie Young were married by the father of the bride.

S. R. YOUNG,

Did Gook Work.

"I sent 4 boxes of Tetterine, for Tetter on my feet, of 12 years standing. My nails were thin and rotten; since using Tetterine they are growing out new and healthy. Please send me two more boxes to use in case it should show any signs of returning. C. M. Best, Brogdon, S. C." Tetterine is the best known remedy for any kind of skin disease. Get from your druggist or send \$2 for a box to J. T. Shuptrone Mfg. Co., Savannah, Ga.

Can Cancer be Cured? it Can.

We want every man and woman in the United States to know what we are doing.—We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-Ray, and are endorsed by the Senate and Legislature of Virginia.

We Guarantee Our Cures.
The Kellum Hospital.
1615 West Main, Richmond, Va.

Carloss & Partin, real estate agents, Montagle, Tenn. Any one wishing to purchase lots or land outside Assembly grounds or to rent lots inside grounds, will please correspond with them.

NOTICE.

A Graduate of the Conservatory of Music at Cincinnati and a Teacher of 8 years experience with the highest testimonial, desires a place in a female College or Private Family. Address, L. E. Underwood, Terry Miss. stating salary.

(Continued on page 16)

One member of the Adjuntas church never saw the completed new chapel, though consumed with desire for a view of it just once before she should go away. This child was baptized a few weeks before the building was finished—a dear, little girl about thirteen years old, named Paula. She was quite

or for any of the little sacrifices she is making all the time? If they want any help on their lesson mother gives it, and so it is all the day long. Let us appreciate these blessings while they are ours and express our gratitude for all kindnesses shown us.—Ex.

(Continued on page 16)

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Trouble is brewing for the South Carolina immigration authorities, who were recently instrumental in bringing in a ship load of Europeans to the port of Charleston. The United States Immigration Bureau has received complaints alleging that these aliens were brought to this country in violation of the contract labor law. The solicitor of the Department of Commerce and Labor has been instructed to make an investigation.

The raising of a question as to the legality of inducing immigration to South Carolina may throw a damper over the whole project of diverting immigration to Southern ports, which has been taken up recently by a number of States.

There are a good many people who are careful to say "thank you" when some one passes them the bread or dinner, or lends a book to read, but who receive other and greater kindnesses without saying a word.

"Where are my gloves?" cries Jack, as he is about to start to school some cold morning. "Oh, dear! I wish other folks would let my gloves alone!"

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Thacher Medicine Co.

Chattanooga, Tenn.

STEWART HOME and SCHOOL FOR FEEBLE-MINDED CHILDREN AND ADULTS. Expert training, moral development, and care by specially trained teachers, and experienced nurses, has been given to the sick and truant children. Home influences. Delightfully located in the hills, has acres of Kentucky, 100 acres of beautiful lawn and woodland for pleasure grounds. Elegantly appointed building, electric lighted and steamheated. Highly endorsed and recommended by prominent physicians and educational authorities. Write for terms and descriptive catalogue. Address DR. JNO. P. STEWART, Sup't, Box 4, Farmdale, Ky.

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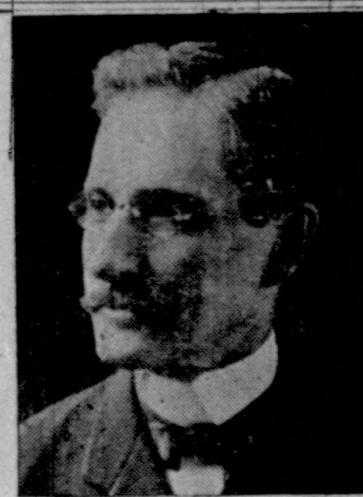
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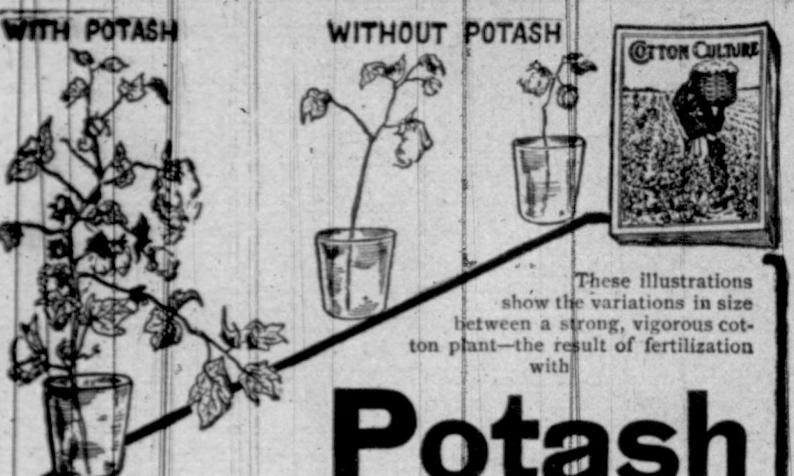
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Potash

and plants unfertilized and in consequence suffering from Cotton Blight. This and other interesting experiments are described in our books, "Cotton Culture" and "Profitable Farming"—free to any one interested. Written by experts, and full of valuable suggestions which, followed out, will insure better and bigger crops and larger profits. Write for them to-day.

GERMAN KALI WORKS

New York—93 Nassau Street, or Atlanta, Ga.—1224 Candler Building

Wayside Thoughts.

Not long since when returning from town, we began to contrast the characters of the persons whom we met on the highway. We passed the one who had devoted a long life to the accumulation of wealth. Early and late he toiled and saved to lay up treasures. His efforts were crowned with success, for he is the owner of many broad acres, his barns are filled with grain and from his gin hundreds of bales of cotton are sent to market. He has lived the life of a recluse almost, and now in his old age there are but few who know or care aught of his life. He has done some charitable deeds that will live after he has gone, but oh! the wasted opportunities that will rise in judgment against him will be legion.

There was another whom we knew when life was like a sweet, sweet song and he was a glad and happy boy. Now, though scarce past the meridian of life, he is a misanthrope. To use his own words, "I feel like I would rather be dead than alive. All my family have gone—parents, brothers and sisters have stepped over on the other side, and I have lived to no purpose. I have two noble boys and I hoped to renew my youth in their success, but now one of them by accident has been snatched away and wife and I are left desolate." It was indeed sad to see him so hopeless—so unsubmitive.

A little farther on we met a Methodist preacher, who had experienced many trials in his long pilgrimage. He wore a cheerful smile and a look of sweet content as he said, "I have been very busy lately attending to the King's business, and you know it requires haste. There was real pleasure for him in doing his duty and he had no time for useless repining.

Thus day by day we come in contact with different characters and different ambitions and we ask, "where shall we find happiness?" Like a voice from the spirit world comes the answer: "Happiness can be found only in doing the Master's will."

(Mrs.) E. C. BOLLS.

There's a Woman Like a Dew Drop.

There's a woman like a dew drop, she's so purer than the purest;

And her noble heart's the noblest yes, and her sure faith's the surest;

And her eyes are dark and humid, like the depth of lustre,

Hid i' the harebell, while her tresses, sunnier than the wild grape cluster,

Gush in golden-tinted plenty.

CRADDOCK-TERRY CO'S Autograph



If length of service
is an important consideration
this stylish, easy fitting shoe
is unexcelled. Various Laces
and Patterns \$2.50-\$3.00

down her neck's rose-misted marble;

Then her voice's music—call it the well's bubbling, the bird's warble!

And this woman says, "My days were sunless and my nights were moonless,

Parched the pleasant April herbage, and the lark's heart's outbreak tuneless,

If you loved me not!" And I who—ah, for words of flame!—adore her.

Who am mad to lay my spirit prostrate palpably before her—

I may enter at her portal soon, as now her lattice takes me,

And by noon tide as by midnight make her mine, as her's she makes me!

—Robert Browning.

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LESSON LEAFLETS

Bible 1 cent each
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Lesson Pictures for Older
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Biblical Studies, now complete, is printed in three parts: I. PREPARATION FOR CHRIST, 30 lessons in the Old Testament. II. PERSONAL PRESENCE OF CHRIST, 40 lessons in the Gospels. III. CHRIST IN HIS PEOPLE, 30 lessons in the Acts and the Epistles. Prices, 1 paper cover, Parts I. and III., 15 cents each; Part II., 20 cents. The complete work, 40 cents.

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\$9.95 for this Big Handsome Nickel Trimmed Steel RANGE

without warming closet or reservoirs. With high warming closet, porcelain lined and polished throughout in cut, \$13.95. Made with large square oven, six No. 6, polished hollow back, fan made of cold rolled steel plate. Burnt wood or coal. All nickel parts high polished, and the most liberal ever made. You can pay after you receive your range, can take it into your own home, use it 30 days, if you are not satisfied. This is the biggest bargain you ever saw, equal to stoves sold at double our price. Send us the bill, and we will pay the freight both ways.

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321-323 Whitehall Street Atlanta, Ga.

OPIUM, WHISKY and other drug habits are cured in four weeks. Patients do not suffer as they do at many institutions. Comfort of patients carefully looked after. Sanitarium is home-like and pleasant, and not a prison, as some imagine. Treatment entirely free from any harmful results. Static electricity for treating nervous diseases. For full particulars call or address The Victor Sanitarium or Dr. B. M. Woolley, Lock 81337.

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(Continued from page 12.)

deaf, yet sang clearly and sweetly her own interpretation of the melodies, from lack of hearing, being sometimes disconcerting, yet oftener an improvement on the written music.

Her disease made such rapid progress that she was too feeble to be carried even in a hammock to see the long-expected and longed-for chapel on the day of dedication. About two weeks afterward she died, and though she will not sing her song this year in the Sunday-school celebration, as was planned for her, she will sing it in a better place than even the beloved chapel. What fulfilled visions for her freed spirit! The small Roman Catholic chapel almost opposite the Baptist chapel, across the plaza, has had a new coat of blue paint, and on Sundays the priest goes through with his functions, and the market people kneel before the images and the altar, before trudging back up the trails with their scanty gains.

How one wants to preach to them as they kneel in real reverence on the dusty floor and tell them in simple words of that which makes it possible to live and die, expectant always of visions fulfilled! The blue chapel counts more worshippers than our gray one, and perhaps it will always be so, but the ardent young minister of the latter works faithfully among his people, and those who come to worship with him worship in spirit and truth.

The carpenter comes with his brood of bright-faced children, and the washerwoman comes, barefooted, her classic face shin-

ing with enjoyment. Then there is Juan, the only colored man, with his gentle wife and two babies, who, on one leg and a stick, hobbles up and down the muddy mountain trail to day and night services. One old "sister" comes from so far over the mountains that she tells the missionary it is too far for her to try to find the way thither. Time fails to tell of the bright-faced mountain lads and their father, and of the young girl who teaches the children in the Sunday-school, and of many others who make up the Baptist church of Adjuntas. They are a hard-working, God-fearing, Christ-loving people, chosen and fitted for the Master's use. So, not only are human visions of the missionary being fulfilled in Adjuntas, but the divine vision of a redeemed church called from the midst of a world-loving, mind-darkened people, is being realized among the humble mountaineers of Adjuntas.

And what is being done there is doing in all other towns where the Baptists have mission work. Mr. Trozer, in Coamo, and Mr. Humphrey, in Cayey, and Mr. Vodra, in Rio Piedras, could tell of visions realized, and Miss Hayes, among the women and children, is seeing many things desired to come to pass.

That there are discouragements and some visions unrealized does not count. An intelligent study and preaching of the Word is gaining upon ignorance and indifference, and from a viewpoint of five years ago one must marvel at hopes more than realized.

Janie P. Duggan, in Religious Herald.

Ponce, P. R.

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